/142 cont./

304 Also, in rare cases the labia minora are supposedly stretched by pulling them with the hand.

F. Clothing

291 The clothing of the Auin can be seen in Photographs 25 and 26.

Men's Clothing

a) Cap made of hide (jackal, jumping hare, Erdmännchen [field mouse?], cat).

a[1]) War cap made of the hide of the aardwolf (see also Photo. 21), only worn in war.

b) Loincloths, always made of ibex hide. A string runs from the loincloth back through the buttock crease and is fastened tightly to the hip band from which the loincloth is suspended in front. The entire contraption has somewhat the same effect as a suspensory in that the scrotum is raised somewhat (see Photos. 9-11).

c) Cloak, always made of ibex hide.

[415] d) Collecting bag, always made of ibex hide.

In addition, one often sees sandals made of the hide of a large antelope, or sandals for running (see Fig. 5). [Fig. 5 appears here.]

[293] Further, there is a kind of fan consisting of a jackal tail fastened to the end of a stick, as well as gaiters made of antelope skin. The latter are /143/ worn by men and women, particularly in thorny terrain. In shape they resemble the Greek greaves.

Women's Clothing (see Photos. 27 and 28)

a) Head ornament. On less festive occasions, a cap styled like the men's peace cap is often worn instead of the head ornament. Usually the head is uncovered on top.

b) Modesty apron. As can be seen in Photographs 12 to 14, this consists of a bundle of leather strips suspended from a string

[Text continues on page 19]

[36 cont.]

291 wear the short hide pelerine with which they cover themselves when sleeping. In thorny terrain they frequently wear sandals made of eland leather, as well as leather leggings. Whereas the woman always go around bareheaded, the men frequently have some sort of head covering, sometimes round hide caps and sometimes pointed little hide hats and homemade straw hats. On the
293 upper arm they wear a tight fitting leather ring, to which is attached a small bag with the most important utensils, that is, tinder, pipe, tobacco, some money, and last but not least, within the police zone, the pass.

177 They do not want European blankets. They catch fire
291 too easily, become saturated with water during the rainy season, are more difficult to carry, and are a breeding place for lice. On the other hand, cotton cloth and shirts are very popular. My re-
[123] search with a horde always ended with all the informants having
[124] been supplied with ready-made clothing. On the first day, the informant receives a shirt, on the second, a colorful loincloth, then a head cloth, tinder, tobacco, some white money, and then he becomes ill and disappears, and another or others come to be supplied. [37] [Figs. 4-8 appear here.] [38] The possession of old pieces of uniforms is regarded as a sign of higher position. On the farms the women dress in Herero fashion as soon as they can: they wear the high turban and regard it as extremely unseemly to take it off. There is considerable demand for European shoes. The Bushmen fear nothing as much as injury to the soles of the feet by the long thorns. Like all peoples who now live in
[412] the stage of a wood or bone culture, the Bushmen, too, possess
[325] the three most important iron tools: the short ax, obtained in
[439] trade from the Blacks; an awl; and a pocketknife. Very small children run about naked; later they are given a little apron that,
[53] in the case of the girls, is often attractively adorned with bead em-
301 broidery. Extraordinary stress is put on ornamentation. Ostrich
[321] egg beads hold first place in this respect. Individual !Kung are
[556] masters at manufacturing them and achieve a certain affluence
[462] by trading them. This work is done by the men. The beads are
[306] strung in long chains on tendons or bast cords and are worn around the neck. [Fig. 9 appears here.] Small chains consisting of
[302] three or four links are tied to individual tufts of forehead hair to
LENGTHEN THEM.

[TEXT CONTINUES ON P.70]

[62 cont.]

293 Like the prehistoric Bushmen, these people, too, wear forehead bands, into which the arrows are stuck during the hunt.

726 754 Dornan (p. 139) reports that the Kalahari Bushmen hold dances before the start of a war, and on these occasions they shoot little poisoned arrows from equally small bows in the direction of the enemy or of the sun. They believe that in so doing they are killing the shadow spirit of the enemy. They do not like to give these miniature bows and arrows to anyone because they are afraid that they might come into the possession of their enemies and thus bring about their own deaths.

226 Fishing is still quite well developed among the Masarwa people. Stone walls are sometimes built in the river, in which weir-baskets are set, or they sit in the river bed next to one another with weir-baskets, while women and children drive the fish toward them. In smaller waterholes, grass and brush are piled up on one side. Then the Bushmen step into the water and push the grass wall ahead of them, thus driving the fish into a corner. Individual fish are also speared with the assagai. According to Hodson, the best fishermen are the Bakoba Bushmen on the Okovanggo. They have harpoons and rush nets that are drawn diagonally across the river.

278 G. A. Farini (3) had an opportunity to observe the

[113] 3. G. A. Farini, Durch die Kalahariwüste [Through the Kalahari Desert], Leipzig, 1886.

manufacture of arrow poison in the Chanse Veld. The men gathered at a certain place; women were not allowed to be present. The sap was removed from about 30 to 40 poisonous bulbs by means [535] of successive incisions and was collected in a pan. As each incision was made, the Bushmen danced in a circle, making a kind of grunt. Then a hyena hide was spread out with the hair side down, and on it was spread the contents of the bags that contained the dried heads of poisonous snakes, as well as two pieces of reed approximately 15 centimeters long. Then a number of freshly killed poisonous snakes were brought. The poison sacs were removed amidst singing and the clapping of hands. Meanwhile the pan containing the poison had been put on the fire and was boiling;

3: Lebzelter--164 E-5 (1926-1928) 1934 FX10 Bushmen FX10

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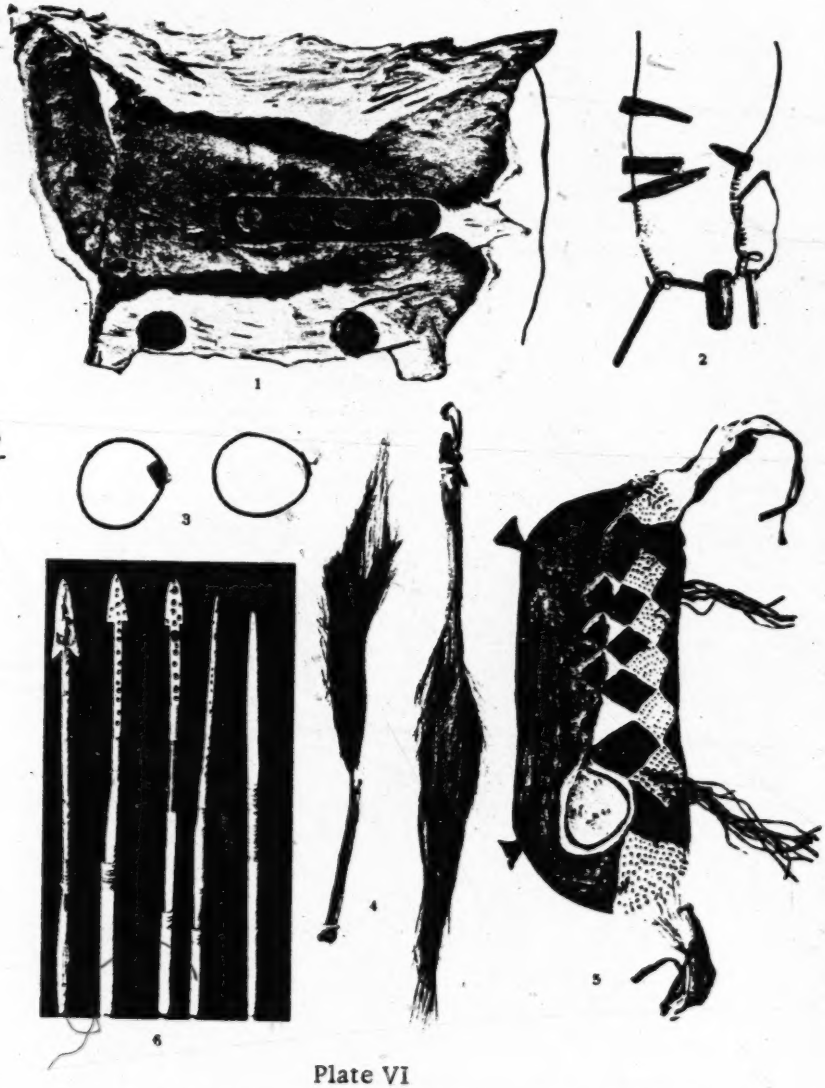

Plate VI

1. Back Apron (Betschuana), 2. Neck Band (Bushmen), 3. Grass Armbands, 4. Fly Swatters (!Kung), 5. Hide Sack (Kaunas Hottentot), (Museum for Ethnology, Berlin).

6. Bushman Arrows (Cape Province ?) (Lindenmuseum, Stuttgart).

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Gikwe

"Walks-Before-the-Sun," was just starting its journey across 82
the sky. This planet, which we call the morning star and which is a different one from time to time, rises just before the sun and walks all day across the sky looking for shade. Every day, say Bushmen, the sun overtakes it and scorches it, and though people walking can cut branches from trees to [293] put up over their heads as parasols, the poor star finds no branches in the sky.

Over the moon the Firewood Star was sinking too. This is a real star, the star by which the Bushmen, when they see it rising, can tell if they have enough firewood to last the night.

When the sun was up, when the moon and all the stars 281
were gone, we went as usual to the werf, where we found 237
Ukwane curing fox skins with urine, the only liquid he had. It was not fresh urine either; it was rank, saved for days by all the people, collected in tsama rinds. We had noticed a stench, but we had not known what it was. To be certain, we asked Ukwane, and he said: "Water."

"What water?" we asked, knowing there was none.

"The water that all the people in the Kalahari have to use."

"Is it urine?"

"Yes, it is," he said.

The skins were from five Delalandes or long-eared foxes which Ukwane had snared three seasons ago. He had stretched and scraped the skins but had not cured them because until now he had not had the time. A few days ago he had told his people to begin saving urine so that he could cure and soften the hides. They had, and he now poured urine onto each skin, letting it soak, then rubbed the skin hard between his hands. He repeated this process again and again, 281
working one skin at a time, and before long the skins were moist all through, and when they were dry they were as soft as chamois. Ukwane said that he was going to trade the soft